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INDIANS AT + WORK



OCTOBER 15, 1937

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS
WASHINGTON, D.C.



IMPORTANT NOTICE

Since the demand for "INDIANS AT WORK" grows and since the total number issued must remain fixed, we have been revising our mailing list with the objective of curtailing it to those who really read "INDIANS AT WORK." Form letters were sent out in August to our entire mailing list with the request that the recipients state whether they wished to be retained on the list and that they return the form by September 15. Most of these forms have been returned. Those who have not replied, and who do not reply by November 1, we shall be obliged to drop from the list, in order to make room for new applicants.

I N D I A N S A T W O R K

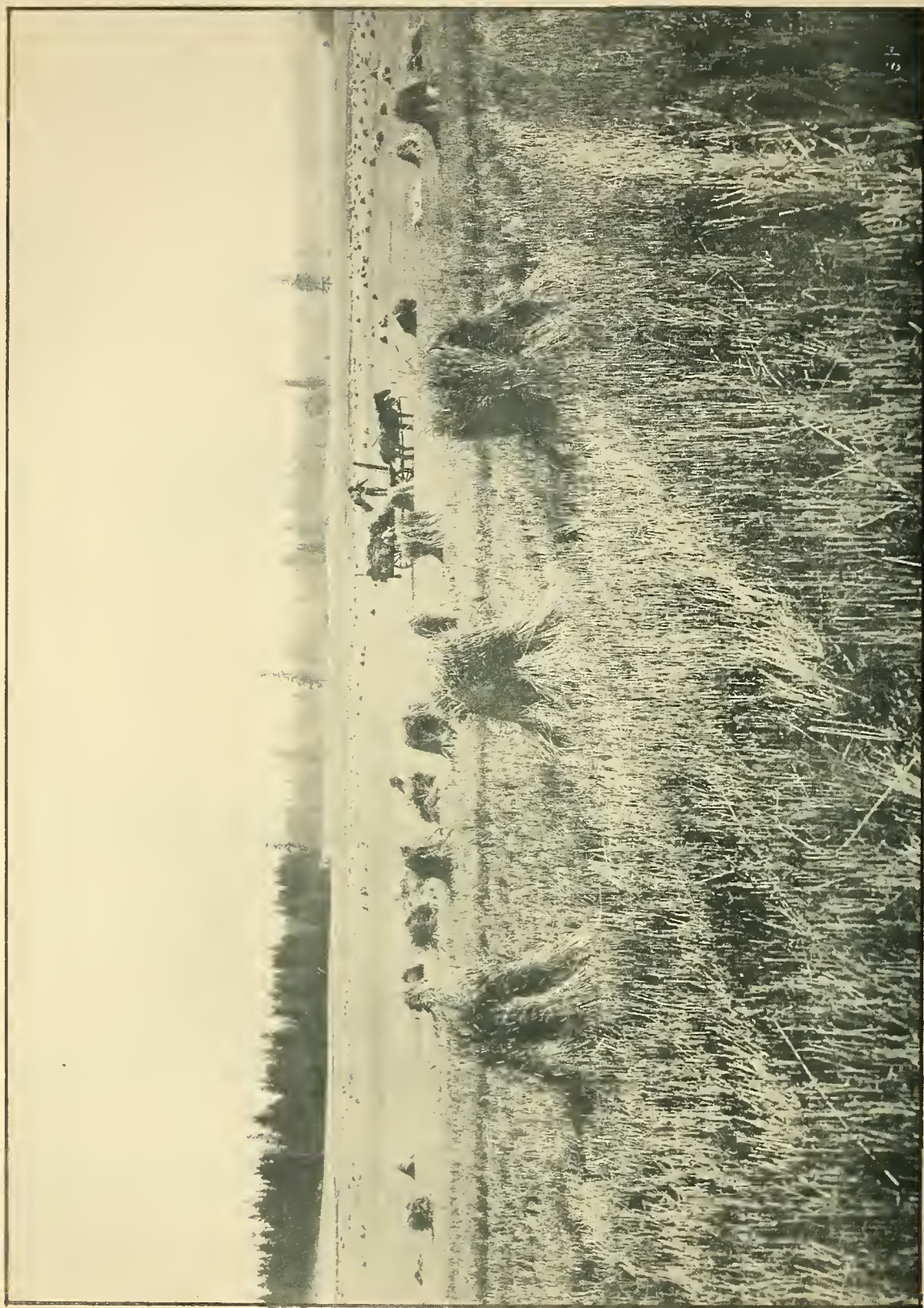
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HARVEST TIME AT COLVILLE, WASHINGTON





· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

VOLUME V

OCTOBER 15, 1937

NUMBER 2

President Roosevelt at Bonneville Dam discussed regional planning. Here, he pointed out, was the beginning of true decentralization. Regional planning means the gradual development of programs native to local areas, reflecting local experience and need, and representing the increasing team-action of the subdivisions of government and ultimately of the people themselves within the areas. Such regional planning would put an end to wholesale and cataclysmic changes of policy decreed at Washington or incident to national political turnovers. President Roosevelt was talking about regional planning comprehensively, but every word that he said might have been used about Indian Service, had he been talking of Indian Service particularly.

Regional planning ultimately means decentralization of authority into regions.

Regional and local-area planning and management are at the heart of the Indian Reorganization Act, but they would be hardly less imperative if there existed no Indian Reorganization Act.

The Great Plains Indian areas are one evident and urgent case for regional planning.

The Lake States, so far as Indian Service is concerned, are another.

The Southwest is a third.

Because watersheds have so profound a bearing upon human groupings and economic life, they are natural areas for regional planning. However, cultural conditions, and boundaries of existing political subdivisions, frequently reach across watershed limits; and again, within watersheds there are communities of problems more local than the watersheds or basins where they are found.

The country is embarked upon an exploration into the subject of proper regional areas, methods of regional planning, and, above all, methods of uniting the planning work of experts with the thinking of electorates and of business groups.

One step toward regional planning was taken at Gallup, New Mexico, by the Southwestern Indian Superintendents, recently. They proposed a Southwestern Superintendents' Conference which might develop into an organization. Their suggestion was endorsed

at headquarters, and their second meeting was held at Albuquerque, September 18. Among other proposals adopted at Albuquerque, was the following:

That for the whole Southwest or a part of it, there be established a control by one Washington representative over the supervisory and at-large personnel of the Indian Service. This Washington representative would make it his business to use the supervisory forces with maximum effect and minimum of overlapping and conflict. Already, for the Oklahoma area, plans have been adopted at Washington to give to the coordinator the control over itineraries of supervisory and at-large personnel. The Superintendents' proposal, made at Albuquerque, points toward a genuine though limited regionalization, going beyond plan-making. Coming from the Superintendents, it illustrates the fact that local jurisdictions know that they need help from the Washington divisions and the field agents of these divisions, but they want that help to be used in a planned, integrated fashion, pointed toward area-building and region-building. The Southwest Superintendents will continue to hold their meetings at intervals, and the Department is at one with their thinking as here reported.

* * * * *

Before me, as I write, is a stimulating document, "Report on the History and Contemporary State * * * of Creek Social Organization and Government," by Morris E. Opler, Assistant Anthropologist, Indian Service. Dr. Opler's study is a kind of human archaeology, which unearths the Creek towns - groupings which once were potent in the life of the Creek Indians and which, Dr. Opler finds, are forgotten only by the white man and not by the Creek Indians.

If Creek organization, in its modern pattern, should incorporate the Creek towns, many people would say: "This is going back to the blanket; this is Indianizing the Indian; this is merely a revival of the past."

Everywhere, such remarks are called forth when Indian policy tries to take account of ancient Indian realities.

The same individuals who make the remark do not hesitate to talk about "the Anglo-Saxon tradition of America." That tradition stems from about the year 500 A.D.

They know that the Constitution is one hundred and fifty years old, and that it was formulated by a group of newly-emancipated colonies situated on the Atlantic Coast line.

They are well aware that their own moral and religious sources are the New and Old Testaments, 1900 and 3000 years old.

And the same individuals live in a world about which Sir Henry Maine made the remark: "Every idea that moves in the modern world is Greek in its origin."

And every one of these individuals, in dealing with his own children (if he has even a little bit of scientific information), knows that their manhood and womanhood personality is being built up out of types of interest which relate themselves back, biologically and socially, to the Old Stone Age.

Why are Indians singled out as the only people who ought not to have a past - a living past which energizes their present? I suppose that the error of thinking which so many people apply to Indians really is an unconscious hang-over from the decades when Indians were looked upon as a doomed race, made by their racial Indianhood incapable of doing business in the modern world.

Even an anthropologist, an eminent one, recently corresponded with me to the effect that Indian traditions in one of the most profoundly traditional of Indian groups were to become extinct before fifty years have passed. That same Indian group has been in contact with the white world for three hundred years, has imported white influences to the heart of its own culture, is making its own way in the present world, and has no idea of ceasing to be itself. Yet the prophesy is made.

The Indians successfully occupied this continent for twelve or twenty thousand years, and they lived a life both good and profound. They displayed unsurpassed human qualities of loyalty, faithfulness to earth and man, faithfulness to unseen powers, and adaptability to the practical.

Their social history is no briefer than that of the white man. Indian policy must go ahead, and with greater resourcefulness, finding and using the potent elements that yet live in the Indian spirit and social memory.



Commissioner of Indian Affairs

* * * * *

COVER DESIGN: WHITE BUFFALO CALF SAID TO PRESAGE GOOD TIMES

On the cover of this issue of "Indians At Work" is a photograph of the white buffalo calf which was bred by the U. S. Biological Survey on the bison range within the boundaries of the Flathead Reservation, Montana. White buffalo have always been prized by Plains Indians and the news of the birth of this calf, which has spread to nearby reservations, has been regarded by many of the local Indians as an omen of fine crops and good times to come.

AMERICAN INDIAN DAY CELEBRATED IN NEW YORK STATE SEPTEMBER 25;

CHESTER E. FARIS REPRESENTS COMMISSIONER COLLIER

American Indian Day, sponsored by the Neighborhood Indian Society of Rochester, with Dr. Arthur C. Parker as chairman, was celebrated on September 25 at a gathering of some 3,000 in Ellison Park, near Rochester, New York. In the course of the celebration, a group of Senecas took part in a colorful thanksgiving ceremony and whites and Indians spoke on present-day Indian problems.

Commissioner Collier was represented at the occasion by Chester E. Faris, Field Representative of the Commissioner. The message from the Commissioner follows:

"You have met here to offer thanks, after the manner of your own tradition, for the good things that have come to you and this is as it should be.

"It is always good that any people, or any group of people, should maintain not alone a beautiful ceremony, but with it the spiritual foundation in which such a ceremony must preserve its roots. I think that you, the Indians of New York State, have succeeded in retaining both the spirit and the reality of your traditional commemoration. Such a thing is not easy to do. You have been beset for many, many years by influences that would tend to destroy in you all that is native and much that is traditional. That you have preserved your identity as a people in the face of an ever-mounting pressure across three centuries of time, is in itself an eloquent indication of the tremendous surge of your Indian consciousness; of your Indian inheritance.

"This strength has drawn to you many friends whose admiration for your courage and your determination has made them assist your cause. Among these friends are many officials and people of power and influence in New York State. Among them also, and particularly within recent years, is the federal government itself. But not all of your friends and not all of your determination are stronger than the forces that militate toward your destruction as a race and as self-sustaining citizens of this greatest of all democracies. Only by the exercise of ceaseless vigilance has some part of your heritage remained.

"If you are to go forward as you wish to go and as you need to go, the same and greater vigilance is needed. If you do not move forward as a people, inevitably, you must go backward. Just as this country as a free democracy must face the choice of going for-

ward or of retrograding to that low estate already reached by some unfortunate peoples whose desire for freedom and for progress may be as powerful as our own. You need to realize and you do realize that those same forces, which for 300 and more years have sought to crush the Indian, are today, as always, the same forces that would destroy the essentials of democracy.

"The historic exploiter of the Indian has a modern counterpart in our everyday life. He still exists by virtue of his capacity for depriving the Indian of his birthright. Very naturally, this spiritual descendant of the early despoilers of Indians has no wish for Indian advancement or Indian independence. He fights these things with all the tools at his command and they are many. And in addition, and quite aside from deliberate exploitation, is race prejudice - still in many places the foe of the Indian. I believe these opponents will not in the end suffice to keep the Indian in his old spiritual and economic subjugation.

"Briefly, far too briefly, I want to tell you a few of the positive things we have been able to do. We have stopped the relentless alienation of Indian land and have acquired new and better lands. The great Indian estate which totalled 130,000,000 acres in 1887 had dwindled, under the combined effects of the general Allotment Act and the ruthlessness of white land grabbers, to 49,000,000 acres of the poorest lands. Since 1933 we have stopped this alienation and have added four million acres to the residue. Better still, we are rebuilding and reclaiming the vast areas of once fine land that by the ravages of wind and water and the worse ravages of ignorance were swiftly degenerating toward economic barrenness. Soon these fertile and productive lands would have become desert. This, by scientific study and with fine cooperation from local and federal agencies, we are stopping. But it is a long slow fight.

"Many of you know about the provision that has been made under the Reorganization Act of 1934 for Indian self-government. Perhaps you do not know the great forward strides that have been made by the Indians of the West, the Southwest and the Great Plains under this new bill of rights. As a measure of self-determination it was made a part of this act that only those groups which elected to do so would participate in its benefits. New York State Indians and some of the other great groups of Indians, notably the Navajos, have not come within its scope. But this is not disappointing for we wished, first of all, that Indians exercise their own best judgment. Much evidence has come to us from the Indians themselves that they were not possessed of all the facts when they voted to exclude themselves and numerous urgent requests for new elections have been made to the Indian Service and to Congress. But no new election is possible without Congressional action. But Indians

everywhere are observing the phenomenal forward movement of those tribes, approximately 180, who have accepted the Reorganization Act, and they, very naturally, wonder whether they were wise in their rejection.

"In even the brief time at my disposal I cannot fail to mention the changes in the economic life of Indian groups made possible by the extension of Federal credit which prior to passage of the Act was not available to the Indians. In fact, no credit, practically speaking, was available to them at all. No matter how deserving, they simply could not get it. Now they are getting it and they are using it wisely and well.

"The Indian has disproved the time-worn platitudes of his incompetency, his laziness and his inability to compete on an equal footing with white men. Given equal opportunity, he has proven himself equal, if not superior to, white workers. And this opportunity is being provided not only in the many emergency activities we have set up, but in the regular Indian Service as well. We are extremely proud of Indian work.

"I have not time here to dwell on the progress that has been made in reviving and revitalizing Indian arts and crafts. In this, only a beginning has been made as yet, but a beginning so inspiring that we hesitate to predict the future.

"All these things, and many more, are going forward. Not all of them are new and not all of them are successful, but all are vastly stimulating and some of them are exciting. The Indian everywhere is proving that his friends have not been wrong these many years when they pleaded for the New Deal that he is now receiving.

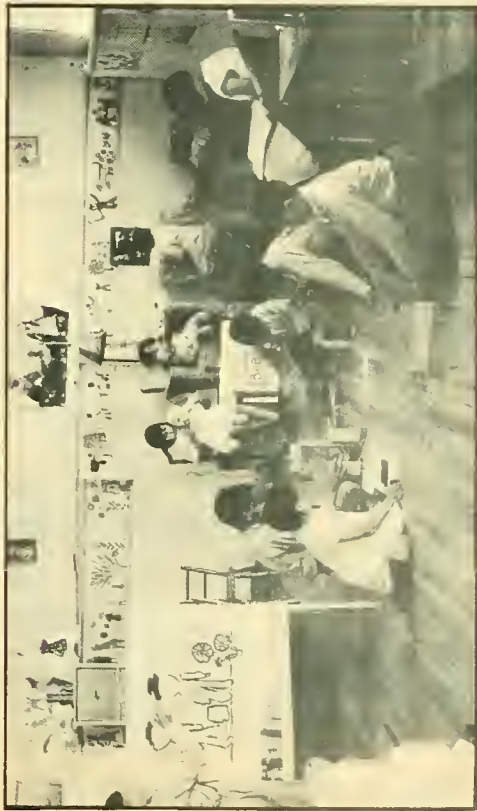
"The center of our objective is the recreation of a race of men. We are not doing it, make no mistake about that! It is the Indian himself who is doing it and who will continue to do it. We are merely helping him to find himself."

* * * * *

COLUMBUS LIKED INDIANS

In a letter to the King and Queen of Spain, Christopher Columbus wrote:

"I swear to your majesties that there is not a better people in the world; more affectionate, affable and mild. They love their neighbors as themselves, and they always speak smilingly." Taken from The Southwest Tourist News.



Play Hour In The First Grade,
Sequoyah Indian School, Oklahoma



Young Santo Domingans Pose On The Day School
Seesaw - Santo Domingo Pueblo, New Mexico



It Takes A While To Break In New Clothes.
Lac du Flambeau, Wisconsin.



The Primary Classroom At Standing Rock
Community School, Fort Yates, North Dakota

INDIAN SERVICE HOSPITALS GRADUALLY MEETING STANDARDS FOR
ACCEPTANCE BY THE AMERICAN COLLEGE OF SURGEONS



The Albuquerque Indian Sanatorium - New Mexico

In 1930, there was not one Indian Service hospital which was able to meet the minimum requirements for acceptance by the American College of Surgeons, a professional organization which seeks to promote high standards in medical and surgical practice and hospital service.

The Kiowa Hospital and Shawnee Sanatorium in Oklahoma and the Tacoma Sanatorium in Washington were added to the accepted list in 1932; the Rosebud Hospital in South Dakota received provisional acceptance in 1933; the Clinton, Oklahoma, Hospital was accepted in 1934 and the Cheyenne and Arapaho Hospital at Concho, Oklahoma was given provisional acceptance in 1934. The Albuquerque Sanatorium in New Mexico was provisionally accepted as of January 1, 1936.

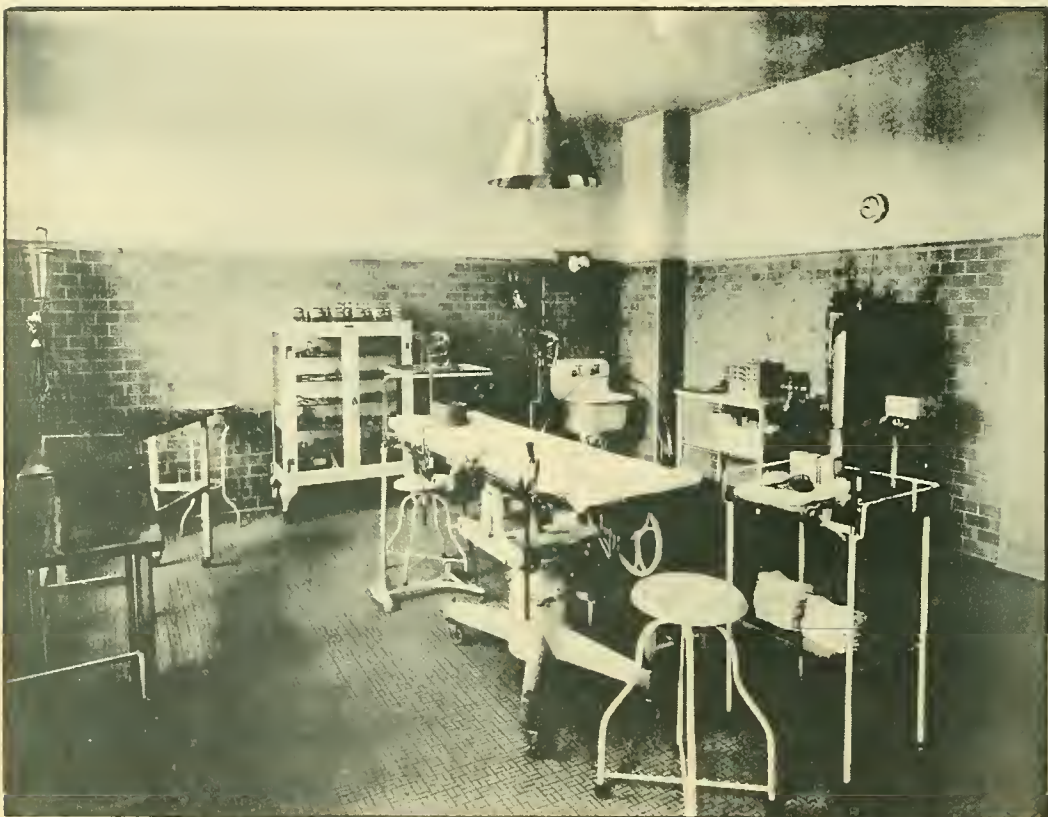
The minimum standards which hospitals must meet to receive approval from the American College of Surgeons include the following:

1. There must be a staff which is an integrated, functioning group, made up of competent, well qualified physicians and surgeons who meet for discussion and review of cases and case records at least once each month.
2. Careful and complete case records must be kept of each patient admitted.
3. The hospital facilities must be complete and include a clinical laboratory which provides for chemical and bacteriological examinations, a serological and pathological service and an X-ray department. Reports must be furnished by a recognized pathologist on the tissues removed at operation.

VIEWS FROM SHAWNEE INDIAN SANATORIUM AT SHAWNEE, OKLAHOMA



The Clinical Laboratory



The Major Operating Room

This last-mentioned requirement is one which it is difficult for the Indian Service, with its limited funds and personnel, to meet. However, the National Institute of Health cooperates with the Indian Service by examining all of the appendices and tumor tissues which have been removed from Indian patients. In addition, the Phipps Institute and some of the state laboratories are helping us in the examination of these tissues.

When the new hospitals at Talihina, Oklahoma, and Fort Defiance, Arizona, are completed, it is planned to equip the laboratories of these two hospitals for tissue work and to employ a pathologist at each. This equipment will make it possible to fulfill this requirement not only for these two institutions, but also for the other hospitals in their areas.

The minimum standards of the American College of Surgeons also set up requirements of post mortem examinations that are difficult for Indian Service hospitals to attain, since many Indian groups are prejudiced against opening bodies after death for further study. Post mortem examinations are permissible in the Indian Service only with the consent of relatives of the deceased.

The requirement that separate dish-washing rooms outside of the kitchens be established in order that there may be no possibility of contaminating the food in the process of preparation through dishes which have been used by patients, is gradually being met.

There are a number of small hospitals under Indian Service direction which are rendering a high type of service to their patients and which will probably never be able to meet completely the American College standards because of their size and isolated location. For example, the hospital at Kayenta is 160 miles from Flagstaff, Arizona, and the Western Shoshone Hospital is about 100 miles from Elko, Nevada. It is not possible to organize staffs in these locations because local specialists cannot participate in Indian Service work at such distances from their regular responsibilities.

Achieving recognition of Indian Service hospitals in the face of these requirements is necessarily slow; but the record of the past five years shows that progress is being made.



A Six-Bed Women's Ward At The Shawnee Sanatorium,
Shawnee, Oklahoma

INDIAN SERVICE EMPLOYEES' FIRST RESPONSIBILITY TO THEIR SUPERINTENDENT

TO ALL INDIAN SERVICE EMPLOYEES:

The occasion recently arose for me to send the following letter to a member of the Indian Service:

"I have been sent a copy of a memorandum of August 27 which you addressed to Superintendent _____. This memorandum concerned the clearing of Road projects with representatives of the Bureau of Public Roads and also had to do with the employment of a draftsman.

"This letter is not to engage in a general discussion of the subject matter of your memorandum, but to draw your attention to a phrase in the final paragraph of the memorandum which read as follows, 'you will also realize that my first responsibility lies with the road department.'

"As emphatically as I can, I wish to make it clear that your immediate responsibility and that of every employee at an Agency, is to the Agency Superintendent. The Superintendent of an Agency is directly responsible to the Commissioner of Indian Affairs and is the only person with administrative authority over Agency employees. No technical division of the Indian Office, including the Roads Division, has any administrative authority over any Agency employee. The function of the technical divisions is advisory only.

"Furthermore, employees must learn to think of themselves, not as 'Road' men, or 'Extension' agents, or representatives of any technical branch, but first of all as members of the Indian Service and as members of their Agency staffs. Pride and loyalty should be in the Service and not in some particular technical field.

"Please understand that this is not a reprimand. I appreciate your natural pride in being a good 'road' man and your desire to be professionally efficient. But I could not let pass the opportunity to set you right concerning the attitude which we expect of all Indian Service employees."

It does not matter that this employee happens to be responsible for road work, nor does it matter where he is serving. The message I am trying to get across is applicable to all employees of the Indian Service regardless of the technical field or the jurisdiction in which they serve.

We are all members of the United States Indian Service. Let us forget the sort of talk so often heard, about the technical branches which some of us happen to represent.

John Collier
Commissioner

IN MAINE

By D'Arcy McNickle

Administrative Assistant - Office Of Indian Affairs

Here at Eastport, Maine, on the Bay of Fundy, old ocean shows his strength.

Standing on a height of land, one watches the tidal course rush with the speed of a mountain river. Blue water leaps high where cross-currents meet. Foam flecks the eddies. One gets dizzy with watching.

At low tide a ruin of shattered rock shows how sledge-like is the pounding of water on a resistant shore. A brown scum of seaweed marks the tidal crest. A thousand white gulls flash upward, then drift downward again.

That is Passamaquoddy, where Army engineers have undertaken to deal directly with ocean's elemental forces.

Four Hundred Indians At Passamaquoddy

And here on Passamaquoddy, within earshot of the tidal roar, lives a rather forlorn band of Algonquin-speaking Indians. About 400 of them, all of them expressing themselves in their native tongue, some of them speaking no other with any ease. Four-year-olds playing in the dust open their eyes wide to a question put to them in English. They say something in their Indian tongue and continue the play - friendly, but not impressed by a visitor who doesn't know how to talk in accustomed ways.

Four hundred Indians on about 100 or more acres of land - rock ledge with a sheathing of thin soil. The gardens look sickly. But this year, they say, has been unusually dry.

Poor Housing; Bad Water

Perhaps it is the houses that give the forlorn effect. One knows what to expect of Indian houses. These are no better and no worse. But sensing how cold and blustery the Bay of Fundy winters must be, one realizes that houses should be considerably better than adequate. They are sheathed with weathered shingles, but even the best of the lot was not fully sealed inside. The foundations were not banked up. Wood is scarce. The state provides a limited supply of firewood but if the winter is exceptionally bitter and enduring, some have to sit by cold fires. The houses, village fashion, are built fairly close together; and since there is no piped water supply, an errant spark and a high wind could wipe out the settlement in a flash.

And speaking of water. The inhabitants depend on shallow wells, five of which supply the community. The summer has been very dry and three wells have failed. This is bad enough, but even worse is the fact that the wells were condemned by health authorities several years ago and are now under ban. However, since it is the only water available, it has to do. One case of dysentery was reported to me.

Ninety Per Cent On Relief

Except for emergency projects, one cannot understand how these people survive. At the present time, a small road building project is in operation on the reservation. Until the Passamaquoddy project shut down recently, a number of men were employed there and, so I was told, left impressive records as laborers. The section around Eastport is slowly expiring. Eastport itself is in default. Consequently, odd jobs are not to be had. Upwards of 90 per cent of the Indian population is on relief at \$1.00 per head per week.

This problem of relief explains the seemingly large appropriation which the State of Maine has been approving in recent years. For the last biennium, approximately \$49,000 was appropriated, but only a small part of this went to health, education and similar social services; none of it went into capital investment. There are no horses on the reservation and only one cow. Pigs and chickens are also lacking.

Skillful Basket Making Still Survives

Everyone in the village seems to take a hand at basket making, a craft still vigorously alive. Few forms are traditional and it is unfortunate that they have substituted coal tar dyes for their native vegetable colors. The latter are too expensive to use and the former colors, being very strong, are not properly blended. The baskets are sometimes garish, but the handiwork remains consistently skillful. Perhaps their best products are the plain baskets of split ash.

Income which might result from basket work, they complain, is carried away by gypsies who haunt Maine resorts with a variety of cheap basketry which they palm off as Indian ware, passing themselves off as Indians while they do it. The State has recently passed a law setting up penalties for impersonating an Indian, but evidently the law has not been enforced.

Hunting Helps The Princeton Passamaquoddy Indians

More fortunate, in a way, is the small band of about 150 Passamaquoddys up at Princeton, Maine, about 50 miles northwest of Eastport. This

Princeton group is made up entirely of full-bloods or near-full-bloods, none of whom speak English habitually. They are called "unprogressive" because they have kept more or less intact their native ways of living.

This group gets a break as a result of recent decision of the state legislature. Until the last legislative session, the Indians of Maine had been required to pay hunting and fishing licenses on the same basis as did white men. While the license does not cost much, the scarcity of cash among them has made even a small fee a problem. Now, Indians are exempted. They may hunt, in season, as freely as they like. And in the country surrounding the Princeton reserve, there is abundant game - moose, deer, bear and fish. Strange fact, but they will be enjoying conditions as much like their ancient life as, perhaps, any Indian group in the United States.

The Penobscot Indians Of Oldtown

Farther south, twelve miles up river from Bangor, Maine, a second group of Indians, the Penobscot, have their homes today in approximately the same area which they occupied before the coming of white men. Oldtown, which is just across 50 yards of water from their present island reserve, was settled by them in 1669. In treaties dated 1786 and 1818, they ceded their hunting territory in the Penobscot River Valley for a chain of islands lying in the River from Oldtown northward. Most of them - the tribe numbers slightly over 500 - dwell on Oldtown Island but have summer camps on islands farther upstream.

The islands are well-wooded and they have not the firewood problem which is so acute among the Passamaquoddy at Eastport. The land also is more fertile and there is an ample amount of it.

Altogether, the Penobscot have been more kindly dealt with by time and fortune. It is common to have them described as being more progressive than the Passamaquoddy group - but at least some part of their relatively favorable condition is directly due to their greater resources and the fact that they live in a better settled and more prosperous region. Oldtown itself has the appearance of being industrially alive, while Bangor, one of Maine's largest cities, is nearby.

But it is necessary to say "relatively favorable" because, in spite of their advantages, they live in crumbling houses and health conditions are far from satisfactory. The State has just completed construction of water and sewage system but too little attention has been given to teaching them to make use of their resources. This group is essentially dependent, waiting for things to be done for them, while most of their land lies idle. A thorough program of social and economic planning is needed for them. The philosophy of state aid is the familiar one of passively doling out funds for essentially unproductive services.

In the Penobscot group, assimilation has progressed further. The native language, which is still very much alive, is less the instinctive tool than it is among the Passamaquoddy. Also, the strain of white blood is stronger and more widely spread. Among the Eastport band of Passamaquoddy today, only eight white people are intermarried in the tribe; at Princeton, according to report, no white people are intermarried. At Oldtown, on the other hand, there must be quite a few such intermarriages.

A good proportion of Penobscot boys and girls attend the public high school at Oldtown. Four or five are in college at the present time or have been recently. One girl has had a successful career as a dancer and was headlined at the French Colonial Exposition of 1931. She also played a prominent part in the Indian film "Silent Enemy"

Indian affairs in Maine are administered by the State's Department of Public Health and Welfare. A State Agent, with headquarters at Eastport, looks after both groups. Each tribe has trust funds, amounting to \$138,000 for the Passamaquoddy and \$88,000, for the Penobscot.

Both groups maintain tribal organization led by a governor, councilors and other officers who are elected by the group.

* * * * *

CCC AT THE ALABAMA-COUSHATTA RESERVATION, LIVINGSTON, TEXAS

By Clenson Sylestine - Leader, CCC - ID

We are located in the southeastern part of Texas in a bushy and timbered country known as "The Big Thicket."

I am the leader of the 62 Indian CCC boys working on this reservation. We have had several large projects to work on - cutting fire lanes through the reservation, timber stand improvements, range revegetation, mosquito control and cleaning out creek channels. The timber stand improvement has been especially interesting to us because we have learned how to protect our timber growth.

The men are all full-blood Indians of the two tribes - the Alabama and Coushatta. They are hard-working people. Our population has shown a considerable increase in the past three years which means a need for more homes and the development of new parts of the reservation.

We are also increasing our number of cattle and stock. Now, with the canning plant we are able to put up our garden products for winter use.

The CCC work has been the life of this reservation for the past three years: it has given us employment and taught us many lines of work through which we can improve our land.

PAMPHLET ON BLACKFOOT INDIAN PEACE COUNCIL ISSUED BY

MONTANA STATE UNIVERSITY

Montana State University has issued as Bulletin No. 3 in its series Sources of Northwest History a pamphlet edited by Albert J. Partoll entitled, "The Blackfoot Indian Peace Council." * The pamphlet contains the official proceedings of the treaty between the Blackfoot Nation and other Indians and the United States, made in October 1855. Careful annotations explain the text.

In a preface, Mr. Partoll speaks of the importance of this treaty which inaugurated peaceful relations among Indian tribes of the area and between Indians and whites. "In many ways the Blackfoot Indian council corresponded to the international peace tribunals of the white men," the preface states. "Warriors who had previously met only on the field of battle, or had taken part in expeditions for plundering each other, forgot their past differences to listen to the words of the 'Great Soldier Chief', as Stevens (Governor Isaac I. Stevens, of Washington Territory, who was also superintendent of Indian affairs of the Territory) was titled by the Indians. Wise tribal councillors chose to arbitrate with diplomacy, not force. Statesmanship was preferable to the chaos of battle."

The pamphlet may be obtained from Montana State University at Missoula.

* Historical Reprints - Blackfoot Indian Peace Council, edited by Albert J. Partoll. Sources of Northwest History No. 3; general editor, Paul C. Phillips. Montana State University, Missoula, Montana. 1937. 11 pp.

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IRRIGATION IN ARIZONA A THOUSAND YEARS OLD

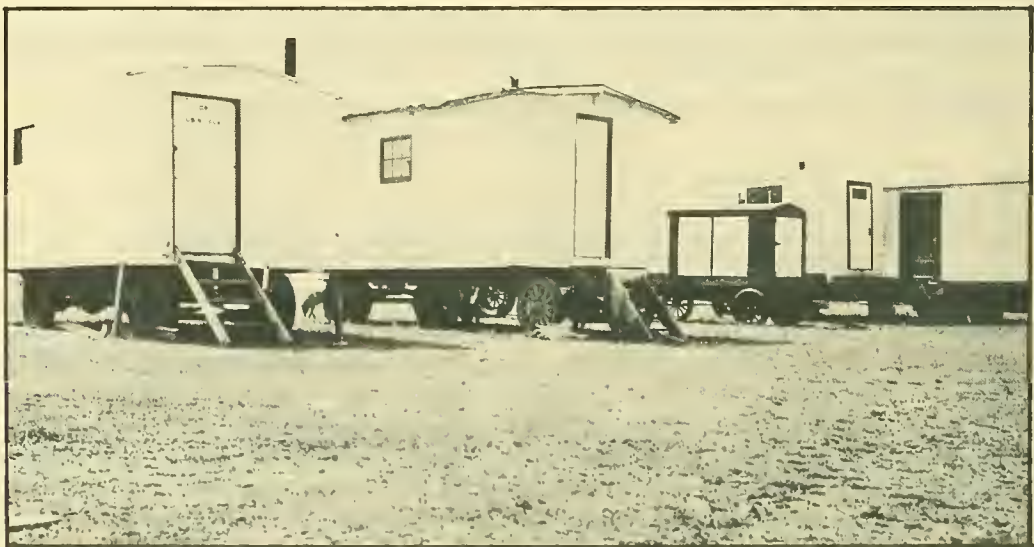
Irrigation in Arizona, according to the University of Arizona, is more than one thousand years old. In both the Salt and Gila River Valleys, now watered by the Roosevelt and Coolidge Dams, the ancient pueblo tribes once irrigated their lands. The ancient canal systems can be traced in many parts of the state and such was the engineering skill of these early people that in some places the modern canal closely follows the contours of the pre-historic irrigation system.

Today the total land actually watered in the state approximately is 575,000 acres. Of this the Roosevelt Dam, built in 1911, placed under irrigation 228,000 acres; the Yuma project, a year later, brought 51,000 under irrigation; and in 1920 the Coolidge Dam added 55,000 more acres to the irrigation area.

TRAILERS FOR C.C.C. WORK ON THE BLACKFEET RESERVATION IN MONTANA

Part of the CCC - ID program on the Blackfeet Reservation has been the development of a series of reservoirs to provide water for arid outlying areas. Since the work was to be carried on in isolated parts of the reservation, the problem of housing the work crews which would remain at each location only temporarily, was a pressing one. The obvious answer was trailers.

The movable reservoir camp illustrated below is the result of careful plans. The work was done locally, by the Indian Service. Each trailer has good ventilation and a complete electric light system. The cook cabin, dining car and two sleeping cars were finished first; later the water tanks and the electric plant were also mounted on wheels.



The Blackfeet Trailer Camp

THE ARAPAHO CANNERY - HOW IT WORKS

Wind River Agency, Wyoming



The Arapaho Canning Association
(Photograph By H. L. Denler)

The Arapaho Cooperative Canning Association was organized under the cooperative laws of the State of Wyoming during the summer of 1936. One hundred and four membership agreements were signed. The membership agreements were supported by \$50.00 notes payable at the rate of \$10.00 per year over a period of five years.

Officers, directors and members are all Arapaho Indians. A loan of \$13,200 was secured through the Resettlement Administration. Donations of equipment came from various sources, including former FERA projects. A ninety-nine year lease on an old school building provided the "plant."

Through a WPA project the school building was remodeled to meet the first year's requirement and actual canning started in August of last year.



Freshly Laundered White
Uniforms Are Provided Daily

Members were given the first opportunity to work in the cannery but all had to pass medical examination and be certified before the manager could place their names on the payroll.

Fifteen Thousand Cans In 1936

In 1936 a total pack of more than 15,000 Number 2½ cans of beans, corn and tomatoes was run in 151 working hours. The toll basis was used in 1936 - the producer getting 40 per cent and the factory 60 per

cent. The subsistence gardens at Ethete and at Arapaho were the largest contributors. Thirty-one individuals delivered products to the cannery and one, Isaac Bell, sold enough of his share of canned string beans to meet his annual standard loan interest payment. Many of the others traded a portion of their canned vegetables for other commodities.

Production More Than Doubles In 1937

This year additional modern equipment valued at \$5,125 was installed, including an automatic corn husker, corn cutter, pea huller, bean cutter, tomato juicer, a 1200-can retort and a gas boiler.

After a discussion meeting in the spring, growers signed up for about 83 acres: 18 acres each in peas and beans; 16 acres in tomatoes; 28 acres in corn; three acres in pumpkins and two acres in cabbages.

Purchase of the graded garden produce is made at a predetermined price, with the grower reserving the right to purchase his needs at cost. Payment for the vegetables is made at two-week intervals.

By September 13 of this year, 38,262 Number 2½ cans of vegetables had been put up - more than double last year's pack. Cut beans accounted for 25,908 cans; wax beans, for 1,556; whole beans, for 2,459; peas, for 4,289 cans; and corn for 2,945. Smaller quantities of tomatoes, catsup, tomato juice and pumpkin were also put up.



Inside The Arapaho Cannery

The work was new to all the employees in 1936, but they soon became adept. Most of the workers are girls who clean and prepare the vegetables for the cans. They are paid on a piece-work basis. The heavier work is done by the men, who are paid by the hour.

It is estimated that a thousand more cans of corn will be put up before the season is over. Tomatoes will be canned until frost. After the other vegetables are in, pumpkin and sauerkraut will finish the canning for the season.

* * * * *

DAUGHTERS OF THE AMERICAN REVOLUTION OFFER HELP IN INDIAN SERVICE PROGRAM

The National Society of Daughters of the American Revolution, one of the country's largest women's organization, is helping constructively in the Federal Government's program for Indians. The D. A. R.'s sub-committee on American Indians, under the chairmanship of Mrs. Richard Codman, of Fair Oaks, Sacramento County, California is again offering to cooperate with local Indian Service superintendents in problems of welfare and civic education.

The circular letter being sent by the national committee chairman to the various D. A. R. state chairmen says:

"We will assist the Indians to become good citizens. We will try to help them to avail themselves of all opportunities and privileges open to other citizens, and at the same time to realize that these opportunities and privileges demand in return a responsibility toward society and toward our American Government. We believe the greatest benefits for the Indians will be achieved by working in harmony with all people and agencies that have the welfare of the Indians at heart. We will try to foster among the Indians a feeling of good-will toward those people and agencies and toward the United States Government. We will be opposed to any Indian factions or to any agitators whose real purpose is to benefit themselves financially by stirring up hatred among the Indians toward the Government, those people, and those agencies that have the welfare of the Indians at heart and that work for the benefit of the Indians. Often these agitators are very convincing talkers, so investigate carefully. Do not involve the D. A. R. in factional Indian politics. Our work is citizenship and welfare; we are strictly non-partisan. Finally, we will try to foster understanding and harmony between the Indians and our white citizens, and to show to the white citizens the needs of their underprivileged Indian neighbors."

The Indian Service welcomes this source of friendly help.

VARIOUS TRIBES PASS RESOLUTIONS AFFIRMING FAITH IN

INDIAN REORGANIZATION ACT

There have come into the Washington Office during the past few months a number of spontaneous resolutions from various tribes expressing their confidence in the Indian Reorganization Act, and protesting any moves toward its repeal. Excerpts and summaries from some of these resolutions follow:

In a letter of February 8, 1937 to Secretary Ickes, the Dresslerville Indian Colony, Gardnerville, Nevada, vigorously objected to the possible repeal of the Indian Reorganization Act as being deeply injurious to Nevada Indians.

The president and two council members of the Western Temoke Shoshone Band, Elko, Nevada, in a letter addressed to the Committee on Indian Affairs, protest efforts to repeal the Indian Reorganization Act as bringing disaster upon their people. They know, they state, that the Act is not perfect, but it has brought them many substantial benefits, and they want it continued.

The Apache Tribe of the Mescalero Reservation in a resolution of March 13, 1937, mentions their enjoyment of powers and privileges achieved under the Act and protests any effort which may be made to nullify it.

By letter of March 16, 1937, the Lower Brule Sioux, South Dakota endorse the Act. "We think the Indian Reorganization Act is a great thing for us and those who are on the Lower Brule Reservation are just now having a good start and we do not wish to see this great movement destroyed and we sincerely hope that nothing will be done at this time to break it down."

By resolution of March 18, 1937, the members of the Fort Berthold Tribal Council, North Dakota, go on record as opposing repeal of the Indian Reorganization Act.

The Great Lakes Indian Agency delegation in a statement of March 26, 1937 endorses the Indian Reorganization Act.

In a letter of March 27, 1937, Joseph Whitebear, President of the Tribal Council of Northern Cheyenne, of Montana, instructed the authorized tribal delegates to stand for maintenance of the Reorganization Act.

The Oneida Tribe of Wisconsin in a recent letter condemns efforts to repeal the Indian Reorganization Act, or any parts of it. "It has opened

to us an opportunity for our social and economic rehabilitation", the resolution states. The Act has been "a godsend" and has meant a "new day for the American Indians."

The Omaha Tribe of Nebraska states its full satisfaction with their status under the Indian Reorganization Act. "It has been proven over and over that the new law gives the Indian more and more voice as to the conduct of his affairs." ... "Had the people who having caused all of the opposition and promotion for the repeal of the Indian Reorganization Act visited tribes who are interested and who are really trying to make the best of the advantages offered, we feel sure that no such action would have been taken by those few."

In a resolution dated March 22, 1937 the Omaha Tribe of Nebraska, the Ponca Tribe of Native Americans of Nebraska, the Santee Sioux Tribe of the Sioux Nation of the State of Nebraska and the Winnebago Tribe of the Winnebago Reservation in the State of Nebraska protested against the possible repeal of the Indian Reorganization Act, stating that such action would have a demoralizing effect upon Indians, to whom it gives the right to have a hand in their own affairs."

The Pyramid Lake Tribal Council, Nevada has gone on record as opposing repeal of the Indian Reorganization Act or acts which would except certain tribes from its provisions.

The Minnesota Chippewa Tribe in a resolution dated April 2, 1937, registers vigorous protest against the repeal of the Act. It is "the only real safeguard ever afforded the Indian against exploitation," the resolution states, and its repeal "will permanently retard the progress and advancement of the American Indian."

The Papago Tribe of Arizona, by resolution of August 7, says that since the passage of the Indian Reorganization Act "there has been developed and put into effect a plan for our intelligent participation in the management of our affairs, in accordance with tribal custom and within the framework of the Constitution and laws of the United States." The resolution speaks also of past internal dissension and factionalism and of recent material and spiritual progress.

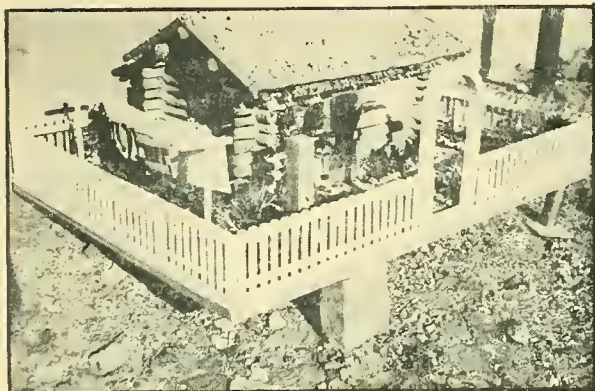
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A CAMP FOR INDIAN CHILDREN

Through cooperation between the Indian Service, the State of Minnesota, the Works Progress Administration, and the War Department, about one hundred and twenty-five Minnewota Chippewa Indian children were given a complete camping experience this past summer. Many of them came to camp showing marked, sometimes extreme, underweight. Their physical improvement during the camp experience was striking.

MINIATURE OBJECT-LESSONS IN HOUSING ON THE
ROSEBUD RESERVATION, SOUTH DAKOTA

By Martha Jane Bucher, Home Extension Agent



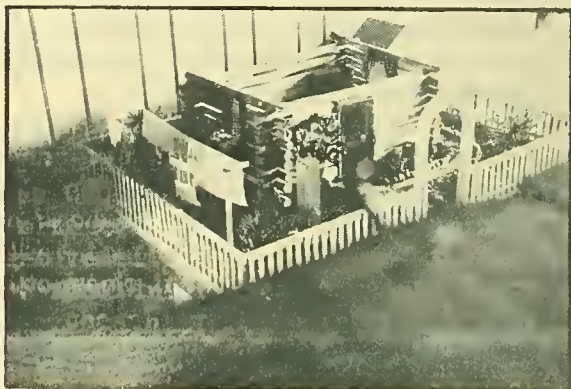
A Model Sioux Home In Miniature

The use of calcimine as an inside wall finish (there is a limited supply of white clay here on the reservation); the use of an old inner tube as a spring for the front door; a home-made bed, with springs of rope or woven rawhide strips; sheets and pillowcases made from well-laundered flour sacks; a kitchen cabinet and a clothes closet made of orange crates.

Native trees and shrubs are suggested for the yard: pine, elder, cottonwood, elm and ash trees may all be transplanted, as can also choke-cherry, plum, currant, June-berry and buck bushes.

The miniature log house and yard illustrated below have served to interest Sioux women in improving their own home surroundings. All of the improvements are home-made and the entire house is one which could be reproduced by most Sioux families. The house is of logs. The cash outlay needed for house and furnishings is very low.

Some of the ideas suggested by the model:



Miniature House With Roof Removed Showing The Interior Furnishings

* * * * *

WAKPALA'S SUBSISTENCE GARDEN SUCCESSFUL - THANKS TO DAM BUILT BY CCC - ID

Standing Rock Reservation, North Dakota

By Fred Anderson - Senior Project Manager

In our attempt to locate an irrigated subsistence garden at each sub-station on the reservation, we ran into a special problem at Wakpala. There was a wonderful garden site at the sub-agency and a large creek handy for a water supply. But the creek dried up every summer, removing the water supply at the wrong time. Though there were some excellent large dam sites on the creek, there was a railroad paralleling it which precluded the possibility of a large reservoir.

Several kinds of small overflow dams were suggested. The one finally selected was the rock masonry type of which the C.C.C. has built several in North Dakota.

Since test borings showed that six feet below the creek bed we would strike solid shale, excavation was started to that depth for a cut-off wall which would keep water from going under the dam. Other men started boring holes with post hole diggers for footings for the apron of the dam. Still others started gathering rocks from the hillsides for materials for the dam.

Each rock had to be scrubbed with steel brushes and water to remove the crust of lichens and make a clean surface to which the mortar could stick. The cut-off wall was carefully built up with each rock firmly bedded and completely surrounded by the mortar. The post holes were poured full of concrete for downstream footing and the whole base of the dam started off the rock masonry.

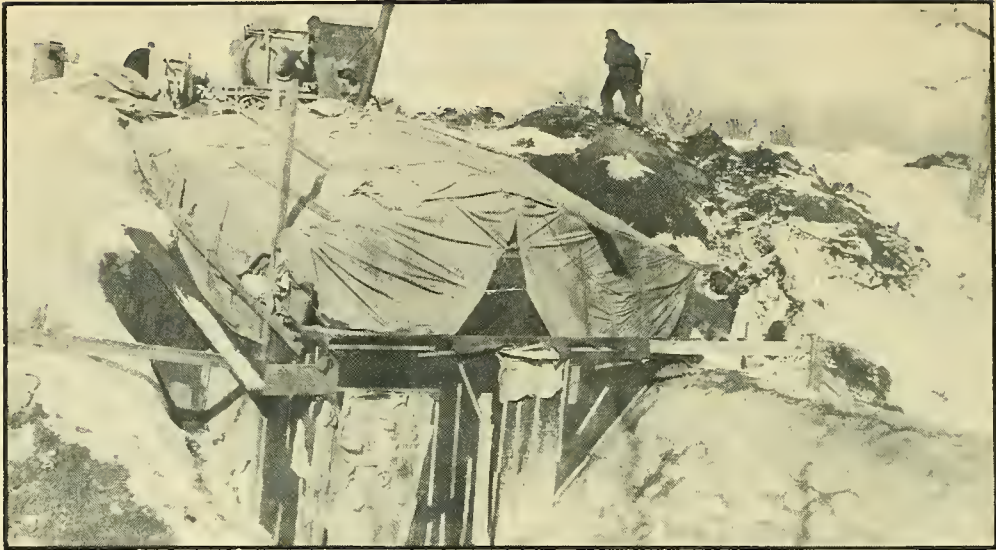
Laying Masonry In Freezing Weather

At this period our first heavy freeze of the fall hit us and it became necessary to erect a tent over the work and install a heater. Excavation, in the meantime, had been carried back into the banks and wings were now built of the masonry to keep water from going through the earth around the dam. A culvert pipe was laid in the mortar with a controlled gate at its upper end which could later be opened to flush out the reservoir. The dam structure was carefully built around the culvert.

Now we had to heat the rocks, heat the mortar and keep the temperature of the structure well above the freezing point; still, the dam took shape fast.

Upon completion of the job we cleaned up and waited for the spring run-off. Sometimes we wondered if the snow water from 150 square miles

VIEWS OF THE WAKPALA DAM



The Wakpala Dam Was Built Under Cover During A Severe Winter



The Only Waterfall On The Standing Rock Reservation

might not wash out this little chunk of rock and concrete. But it held. In fact, when we had our cloudbursts during the first part of June, the water ran so deep over the dam, there wasn't even a ripple where the dam was - but it emerged whole.

The Community Launches A Garden

An eight-acre garden - large enough to take care of the community - was laid out. With the garden completed and a water supply assured there was an enthusiastic response to the call of Farm Agent Floyd Billings for garden operators. A meeting was held of those interested; officers of a garden association were elected; and an assessment of two dollars was made against each member for operation of the pump. Plots of slightly less than one-half acre each were made. Members drew lots for the various plots.

One acre was assigned to the twenty young members of the 4-H Club. It was laid out in ten 300-foot rows. Since each member took care of a transverse section of the ten-row strip and had exactly the same vegetables in his section as his fellow-workers, the competition was keen.

Two garden plots were taken care of by Smith-Hughes fellowship students who applied the gardening knowledge they had learned at school. The bulk of the land was divided among sixteen families, each of whom had their own plot.

A wide variety of vegetables was raised, all of good quality. The garden has a strategic location, with hills and trees on two sides to protect it from the hot, dry summer winds. Some of the local residents say that there was once a sheep corral on the site; perhaps this accounts for the phenomenal growths obtained.

Altogether the dam and its reservoir and the garden itself have proved to be entirely satisfactory. We can recommend this type of project to other reservations with similar conditions.



Wakpala Irrigation Site Being Levelled

NEWS FROM THE MUDDY CREEK DAY SCHOOL

The Muddy Creek Day School on the Tongue River Reservation, about fifteen miles west of Lame Deer, Montana, is attended by both Indian and white children. It is under Indian Service direction.

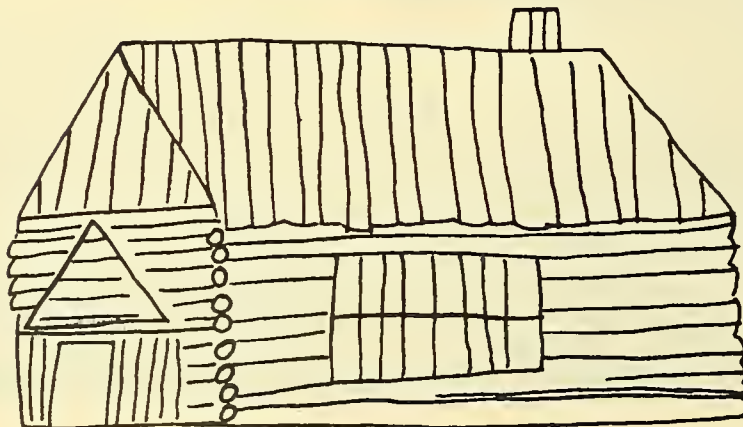
The children of the school write, illustrate and issue a typewritten magazine entitled "The Muddy Creek Rattler." Some excerpts from it follow.

Vacation Notes

My name is Buell Robinson.
I am seven years old.
My birthday is July 30th.
I live four miles from school.
I ride a horse to school.
My sister rides too.
Her name is Dolly.
We have fun riding to school.
I am in the second grade.

* * * *

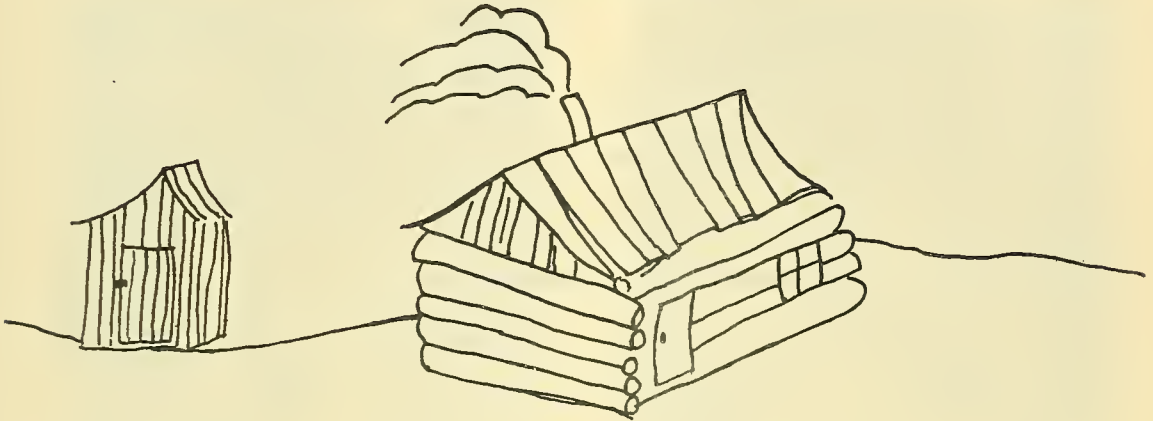
My name is Ervin Elliot.
I am seven years old.
My birthday is January eighth.
We tried to kill a mouse this morning.
The Priest is up at the church.
I have a horse. Its name is Shoestring.
Mickey is not here this morning yet.
I like to slide down hill.



The Muddy Creek Day School

* * * * *

I played with Junie up home with my dolls. Sometimes Ervin makes his horse buck. I like to come to school. Junie likes to ride Ervin's horse. Sargie likes to make things with a hammer. He tries to make animals. He is four years old. Junie is three. I am six years old. Loretta Elliot.



The Teacher's Quarters

From The Eighth Grade:

We had lots of work to do this summer, so we did not get down to Sheridan as we wanted to do. I had lots of fun though. I helped my sister in the house. We canned lots of fruit. We had to cook for the threshers. We were going to have a picnic on the Fourth of July but it rained so we couldn't go. My cousins, Ike and George Jewell came from Wyoming to visit us. They stayed three days, then they had to go back. My father took them to Colstrip. My sister Betty goes to Hardin High School. By Mary Marie Rowland.

* * * * *

I had a lot of fun this summer. My cousin, Regina Spang stayed with us. She is thirteen years old too. There was a lot of work but we did it up in a hurry. We rode horseback and roped calves. She stayed with us a month. Leona and Juanita Spang stayed with us while they were on their vacation. I went to Sheridan when my brothers went to school. We stayed four days. We saw a circus while we were there. I bought myself some clothes down there. By Eloise Elaine Robinson.

Some Of The Cattle Brands Used Near Muddy Creek

I. D. - Interior or Indian Department	1D
Three Circle - Brown Land Cattle Company	(3)
Flying V	V
Z Bar - Lafe Elliott	Z
N Bar 5 - P. G. Kelly	N-5
Reversed E 4 - George Burns	E4
Lazy E Y - Robert Burns	WY
Bar 5 Reversed D - Jimmie Burns	-5D
2 X Bar - Julia Burns	2X-
S Bar 7 - Miggie Rowland	S-7
C. F. - William Colhoff	CF
Reversed E lazy H - Ed Harris	EI
X 3 - Bill Harris	X 3
Triangle Bar 5 - Bee Robinson	Δ-5
B Y - Ray Harris	B Y

* * * * *

RED SHIRT TABLE SIOUX MAINTAIN NIGHT WATCH TO SAVE YOUNG TURKEYS

(Excerpt from a report from an Indian Service field worker)

"The day after this group (at the Red Shirt Table Community, Pine Ridge Agency) received their young turkeys, a cloudburst destroyed the poultry house and washed away one-third of their stock. Undaunted, they built a new house and they have had the remainder of their stock under the continuous guard of two members, night and day, ever since. I chatted with the fine looking old Indian couple who were on guard at the time of my visit. They had been much cheered by the opinion of the State's poultry expert who had just made an inspection and pronounced the turkeys the 'finest birds in the State.' This Indian group has formed the nucleus for a stock growers' association."

THE JEMEZ YUCCA RING-BASKET

By Ten Broeck Williamson



How A Basket (Mat) Is Held
With The Feet While It Is
Being Started



Anna Maria Toya Binding
The Edges Of The Mat
To The Ring

At Jemez Pueblo, lying peacefully below its encircling red sandstone mesas, women are winnowing and washing wheat with baskets identical to those made and used by generations of Pueblo women.

Within the walls of their cool adobe houses, the women of Jemez are carrying on New Mexico's oldest industry - the manufacture of yucca-ring baskets. Archaeological evidence shows that during the Pueblo I period the craft originated and the technique was developed which has been handed down from Pueblo mother to daughter for more than 1,500 years.

The baskets consist of two parts, a woven mat and a withe ring to which the mat is bound. Materials used are plentiful close to the Pueblo and

may be collected at any time during the year. Half a day's work with an axe, and a woman will have gathered enough yucca from the hills around Jemez to make fifteen or twenty mats. The narrow leaves of young plants are used for small baskets; wider and longer leaves go into the larger ones. The leaves weave better if allowed to dry a little after being cut.

Along the Jemez River grow clumps of squaw bush (*Rhus Trilobata*) from which withes are cut and fashioned into rings for the rim around which the edges of the yucca mat are bound. While a ring is drying, its ends are bound with wire. When it is dry enough to retain its shape the wire is removed, the ends are matched, bound with yucca and the ring is ready for use.

The best basket maker at Jemez is Anna Maria Toya who, despite her many duties as a housewife, turns out four or five excellent baskets a week.

The mats are woven flat on the floor and, until well enough under way to retain their shape, are held in place by the weaver's feet. Three yucca leaves placed perpendicularly across three others form the foundation upon which the mats are woven, in an over 3, under 3, technique. This produces a pattern of series of concentric diamonds. There is no variation from this, nor is a two-color pattern ever attempted.

Practically all mats are woven square, making round baskets, although occasionally an oblong mat is made which results in an oval container. When completed, a mat is sprinkled with water and pounded upon a flat stone to soften it before the ring is placed.

Selecting a ring whose diameter comes well within that of a finished mat, Anna Maria slips the ring under the mat and, standing in the center, pulls the ring up until only the ends of the yucca extend above it. These protruding ends are bent around the squaw bush ring and are bound to themselves with strands of split yucca leaf, kept pliable in a bucket of water. The ends are clipped evenly all around and the basket is ready for use. Occasionally small baskets are fitted with a flat handle formed by braiding six strands of yucca and fastening it to the rim.

Sturdy and well-made, with enough elasticity to take the strain of heavy loads, the average basket will stand five to ten years of ordinary use. According to Anna Maria, baskets first wear out on the inside, just below the rim. Shapes vary from 3 to 30 inches in diameter, although 18 to 26 inches is the average. Baskets within this range are preferred by Jemez women for winnowing and washing wheat, for holding shelled corn and for all the other tasks for which the baskets are so useful.

Jemez people, however, are not alone in their fondness for and use of their baskets. Pueblos from as far away as Laguna and Acoma come to Jemez

to trade mutton and grain, beads and blankets for them. White residents use them for wood baskets and tourists find them useful and substantial souvenirs.



Anna Maria Toya Standing With
Some Of Her Finished Baskets

(This article was reprinted with permission from El Palacio, weekly review of arts and sciences in the archaeological Southwest, which is published by the School of American Research, the University of New Mexico and the Museum of New Mexico.)

* * * * *

PERSONNEL CHANGES

Richard M. Tisinger was transferred to the Phoenix School at Phoenix, Arizona on October 1, 1937 as Superintendent of Indian Schools in Charge. Sharon R. Mote, principal, is serving as special disbursing agent.

Recent transfers of land field workers are as follows:

Fred A. Baker, land field agent, goes from Billings, Montana to Sacramento, California; E. M. Johnson has been transferred from Sacramento to Billings; and Rex H. Barnes and Clyde W. Flynn have been transferred from Minneapolis, Minnesota to Muskogee, Oklahoma to work under Mr. George G. Wren, in charge of land purchase work for Oklahoma.

Lee Muck, who has been serving as Acting Director of Forestry, has been appointed Director.

CCC WORK CENTERS AROUND SOIL SAVING AT SHAWNEE, OKLAHOMA

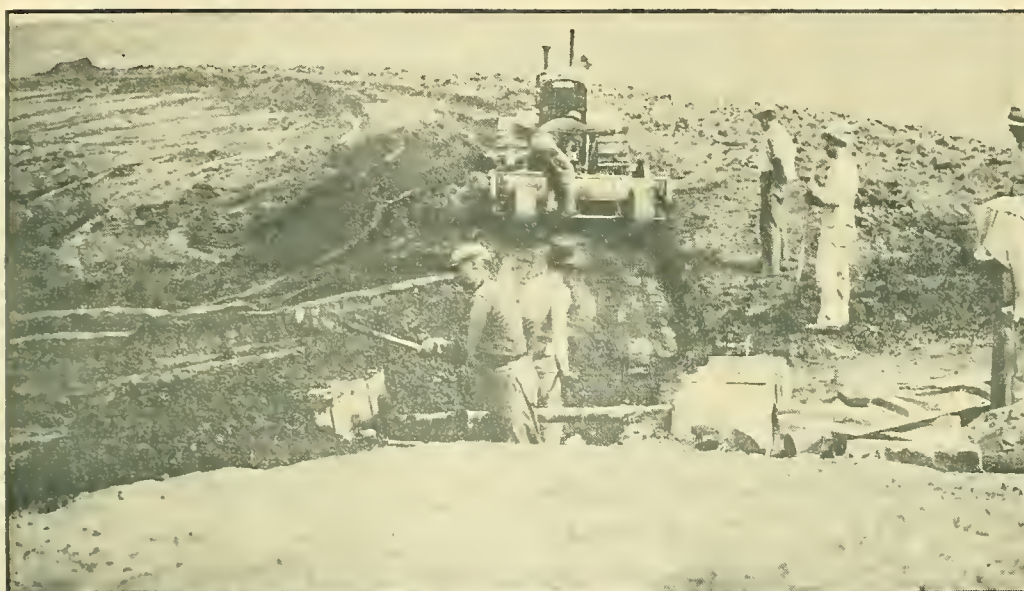
By Robert Keokuk, Senior Foreman

During the past year CCC work at the Shawnee Agency - which includes the Sac and Fox, Kickapoo, Iowa and Potawatomi Reservations - has centered around soil conservation. The illustrations show the physical work being done, which includes terracing to prevent soil washing and check dams to heal the gullies in fields which have already been damaged by erosion. The physical operations have been supplemented by educational work, in which the Indians have shown great interest.

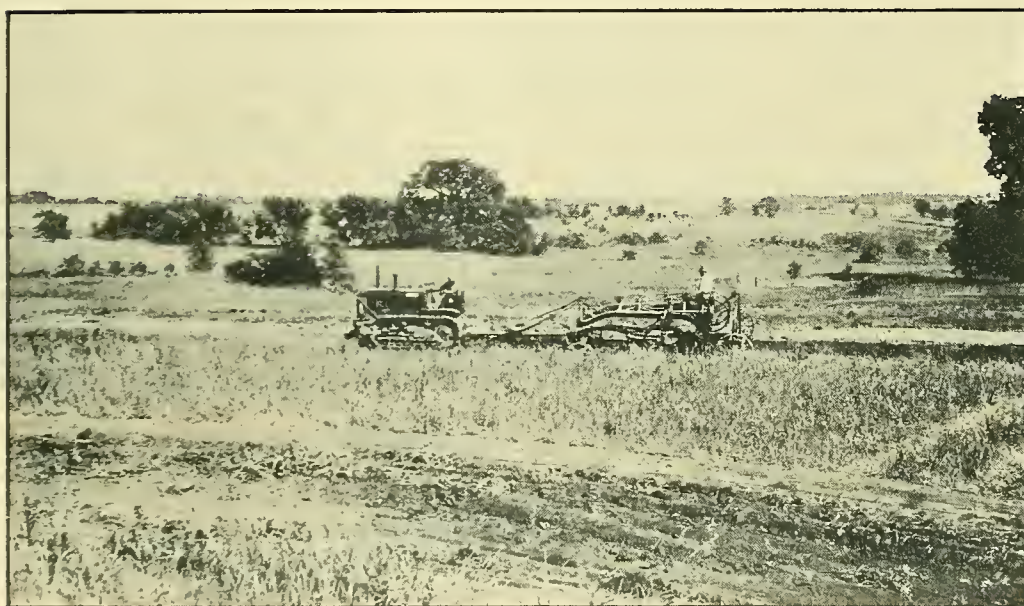
So far, the physical improvements have held up under heavy rains and maintenance costs have been low.



Type Of Construction Now Being Done
At Shawnee - Oklahoma



Reservoir Construction At Shawnee - Oklahoma



An All-Indian Crew Building Terraces - Shawnee

A STORY OF INDIAN FIDELITY TO A PROMISE MADE ONE HUNDRED
AND EIGHTY-TWO YEARS AGO

By Joseph Henry Kilbuck

Here is an incident based on historical fact, which reveals Indian fidelity to a promise kept through the years. At the battle of Braddock's Defeat in the French and Indian War, a young Delaware - Chief Gelelemend, later called Kilbuck by the whites - fought with the French forces. During the height of the battle, in which the British General Braddock was mortally wounded, the young Indian brave also fell, seriously wounded. While Gelelemend lay helpless on the ground, a detachment of infuriated British soldiers, with fixed bayonets, surrounded the wounded youth and were on the verge of killing him when Major Henry, at the risk of his own life, saved the life of the chief. Major Henry and George Washington, who later saved Braddock's army from complete annihilation, were members of the colonial forces, but had been assigned to assist General Braddock in his attempt to capture Fort Duquesne.

This act of mercy, so unusual in all Indian warfare, not only touched the heartstrings of Chief Gelelemend, but those of the great Delaware, Chief Netawatwes, a counsellor of his nation and the grandfather of the rescued youth. Shortly a great council meeting was called by Chief Netawatwes. In the presence of a large audience of his own people the chief told the story of the rescue of his grandson Gelelemend. In the glow of dimly burning council fires, Chief Netawatwes made a vow.

"As long as the name Gelelemend (Kilbuck) lives, the name Henry will live with it, in honor of Major Henry who rescued my grandson - your Chief Gelelemend."

Chief Gelelemend was confirmed into the Moravian Church as William Henry, but was more frequently known as William Henry Kilbuck. His three sons, John, Charles and Christian, were all named Henry to fulfill the vow of their grandfather. In the historic little graveyard at Goshen, Ohio, beside the grave of the noted Moravian Missionary, Zeisberger, may be found the grave of a Delaware chief, with this simple inscription on the stone marker:

Gelelemend - William Henry.

This tradition, which originated more than a quarter of a century before the American Colonies gained their independence, is entering its one hundred and eighty-second year. It had its origin in 1755 and during this period seven generations have kept its observance faithfully.

Since the beginning of this custom, the direct lineage of the chiefhood of Gelelemend have used Henry as a middle name for both male and female members of the Kilbuck family. We live far from the Delaware country now - our home is in Hood River, Oregon - but all of our children bear the middle name of Henry.

C.C.C. ON THE SAN CARLOS INDIAN RESERVATION - CAMP NUMBER 8

San Carlos Agency, Arizona.

By Louis Moses, Apache Indian Leader

(This story was written some months ago. Since writing it, Louis Moses has been advanced to the status of Leader. He completed the Red Cross first aid course at Phoenix and now carries an instructor's card. Moses was nominated as a member of the San Carlos Apache Tribal Council, but was too young to accept the nomination. CCC gave him his start.)



Warm Springs Family Camp

This camp has been going right along fine. Camp Number 8 has mostly boys. Of course, we have some few married men.

This camp is known best for building good fences; also, some other work, such as truck trails, horse trails and dams. During the month of June, July and August we built a fence or reservation line about twenty miles through rough and mountainous country along the Gila Rim. We made it real good; not even a rabbit could go through. We are very glad that we made it

good, so our parents' cattle can't be driven out again, or wander around and go through the fence to white man's land. Nowadays, the cattle are very happy because we put up several troughs and dams. They come around and quench their thirst.

During summer we had about eighty boys and so we organized a baseball team. They were all good ball players. Some claimed themselves as Babe Ruth. Last summer we had a tournament with other camps and we beat them all because our boys were fast and heavy hitters. We became champions.

Other games we have are checkers, dominoes, horseshoes, and cards. Now we are playing football and we are hoping that we beat them all again. We are also playing basket ball and we seem to be fast. Of course, we all make zips through the basket ball ring and I'm sure it's going to be hard for other teams to beat us.

Most of all, the boys are real champions at the table!

At night we put up our Indian dances. Some of them do the singing, while others are dancing - boy and girl. We don't really have girls, but we make ourselves as girls by putting pretty blankets around us. After the dance we all go to dream and find ourselves as fresh as a rosy apple in the morning when we wake up.

The boys are very glad when payday comes because they are then able to buy many things they need most.

The foreman of this camp is John A. Weldon. He has stayed with this camp for three years. He is a very good man; all the Indians like him.

Since this work has begun, men and boys have bought many good things - saddle horses, tents and equipment. Some of the boys of this camp are rodeo champions. I guess married mens support their families, while we single boys support our parents and ourselves.

We all hope that this work will last longer because we are getting so much good things done.

* * * * *

WHO'S WHO

Mr. Ten Broeck Williamson, whose article entitled "The Jemez Yucca Ring-Basket" appears on page 33 of this issue, is a graduate of the Department of Anthropology of the University of California and is now employed by the Soil Conservation Service.

TWO SURVIVORS OF THE BATTLE OF THE LITTLE BIG HORN

By Frank White Buffalo Man (Great Grandson Of Sitting Bull)



One Bull



White Bull

Among the few survivors of the Battle of the Little Big Horn are Henry Oscar One Bull and Joseph White Bull, blood brothers. One Bull lives on the Standing Rock Reservation at Little Eagle, South Dakota; White Bull's home is at Cherry Creek, South Dakota, on the Cheyenne River Reservation.

One Bull, now eighty-four, has a pictograph, or illuminated map which shows the story of the battle.

White Bull, his brother, believes that he may have fired the shot that killed Custer. He says, "A soldier fired at me and nearly hit me and I killed him. Afterwards other braves said that man was Custer."

Paintings of the battle which depict Custer as making a last stand with just a handful of soldiers are inaccurate, according to White Bull. He says Custer was killed when the battle was about half over. "We did not know where the soldiers were until three days before the battle. Then scouts brought us word." There were about 800 braves, he says, who attacked Custer. It was in the morning when they attacked and before noon it was over.

White Bull, who, according to General Nelson A. Miles, was the fiercest of them all, is now in his eighty-seventh year. His eyes are clear; his step is steady; his voice is strong. Only his hearing has failed him.

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(Note: Photographs of One Bull and White Bull were used with the permission of Frank Fiske of Fort Yates, North Dakota.)

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CCC - ID HELPS IN TICK ERADICATION ON ALABAMA AND COUSHATTA RESERVATION, TEXAS

By J. E. Farley, Agent

In 1934 and 1935, we constructed, with CCC funds, a range fence around the entire reservation, twenty-three miles in length. It has proved its value in many ways, especially in fighting cattle ticks.

This area has been heavily infested with ticks and they were spreading into the clean counties nearby. The state and the federal government are working together to eradicate the ticks and to prevent their spread. Early in 1937 a dipping vat was built on the reservation and in May the dipping of horses, cattle, and mules began. In this county we are required to dip every fourteen days for at least nine months. Because we have an enclosed area and keep our fence repaired and since we have been able to see that every animal is dipped regularly, it is likely that our reservation can be released as a clean area at the end of the nine months. Stock owners in the remainder of the county may have to dip for several years. Most of our white neighbors have sold all of their beef cattle because they were running on the open range and it was too much trouble to pen them up for dipping every fourteen days. Without our range fence we should have had the same difficulty.

As the dipping program had been carefully explained to our Indians several months before it actually took place, they have entered into it with willingness and enthusiasm. In fact, the live-stock dipping has not only been an educational experience but a source of amusement as well.

Some of the boys have learned roping, throwing and tying calves through the bi-weekly round-up and soon the idea of a rodeo was born. After each dipping the men began putting on a rodeo for their families and for the Fourth of July the Indians put on a real rodeo - the first in the history of their tribe. Judging from the enthusiasm it aroused, I am sure it will not be the last.

NOTES FROM WEEKLY PROGRESS REPORTS OF CIVILIAN CONSERVATION CORPS - INDIAN DIVISION

Fence Work Progresses At Mesca-
lero (New Mexico) Work was resumed
where it was left off last week. Ev-
erything went about as usual with
the crew doing its work as hard as
it could be expected. We have come
to the end of the work with the com-
pletion of 5-3/4 miles of steer
pasture fence. We like the fence
job very much although we have had
some difficulties in places along
the fence line. We managed to over-
come these difficulties without too
much trouble. J. A. Montoya.

Spillway Work At Standing Rock
(North Dakota) The work for the
week on Project #122-179 consisted
of moving dirt out of the core by
use of the drag line, driving pil-
ing for cut-off wall in the end of
the core that has been completed,
and cutting the spillway.

The work has been progressing
nicely and all men connected with
this project are putting forth every
effort to complete this project and
complete it in the best possible
manner as it will be, when completed,
the largest earth dam on the reser-
vation. Ambrose Shields, Timekeeper.

District And Boundary Fence
Maintenance At Sells (Arizona) Prog-
ress was very satisfactory this week.
The crew completed maintenance on
ten miles of fence on the East bound-
ary over very rough and mountainous
country.

Some of the old wire flood gates
were washed out and had to be repaired
and replaced. Albert R. Ellis.

Truck Trail Construction At
Fort Totten (North Dakota) The East
End Truck Trail has been surveyed
and plans are being submitted to the
District Office for approval. One
dangerous "Y" has been widened and
graveled to insure greater safety
when turning on the main road. Two
"close calls" by a government em-
ployee prompted us to do this.
Christian A. Huber, Junior Engineer.

Varied Activities At Uintah &
Ouray (Utah) The carpenter crew has
started building tent frames. The
kitchen and dining room tents are al-
most ready for occupancy; this will
give the cook more room, as well as
the boys while eating.

Project #301: The road crew
has been handicapped by having to
do a lot of work which the caterpil-
lar could have done, but they are
showing very good cooperation.

Volley ball and horseshoe pitch-
ing are the interests when not on
hikes and strolls. Exploring the
ancient rock houses will always be
of interest as well as going on hikes
or just listening to the radio.

In general, the project on Hill
Creek will, in the near future, be
able to show results. Now the work
is rather slow. At present it is
just the beginning. Starting the
work on a new reservation seems to
be the hardest. Phillip Arkansas,
Sub-Foreman.

Boundary Fence Construction
Progressing At Mission (California)

The South and East Boundary fencing of the reservation in Black Canyon has been completed and the fence crew is working on the North Boundary. The West Boundary is on a rough and steep hillside and the brush is so thick that fence is not needed as far as cattle drifting is concerned. The adjoining ground is National Forest and we have planned to omit this fence.

On spring development, the first spring has been abandoned because in order to get a good flow, we would have to go outside the boundary. So we are trying another site below.
James F. O'Connor.

Garage Maintenance At Navajo (Chin Lee) (Arizona) The enrollees and personnel of the garage at Chin Lee have been working earnestly on the trucks and cars this past week. The difference between the cars and trucks when they come into the garage and when they go out, looks as if the boys are doing a good job on all of them.

I have not been working here very long, but from the way things look, I think the men and boys work together fine. Benny Taylor, Asst. Leader.

Dam Development At Rosebud (South Dakota) A group of men spent the week in compiling data and making tracings of the Okreek Dam. These tracings are to be sent to Billings to aid the Billings Office in designing the cut-off for this dam.

Two springs were located but development of neither is feasible. The remainder of the week was spent in inspecting the projects now under construction. E. E. Caddes.

Construction Soon To Begin At Pima (Arizona) For the reason that a considerable percentage of the Indian enrollees are still busy with farm work, construction projects have been purposely delayed. After another ten days, farm work will be mostly completed and during that time the engineering field work will also be completed and real construction work can then be started advantageously to all.

The weather is still extremely hot but we have been getting some rain and as the days are also much shorter, cooler weather is now in sight. Clyde H. Packer, Project Manager.

Trail Repair At Colorado River (Arizona) We have changed the work and are now repairing the trail from the highway to the Fort Mohave Day School; then through the middle of the reservation to the old Fort Mohave Boarding School. The road became very rough because of the lack of rain. F. M. Parker.

Truck Trail Maintenance At Hoopa Valley (California) Two crews and both bulldozers are working on truck trail maintenance. Work is being done on the Mail Truck Trail and the Big Hill Trail. The Big Hill crew will move to the Mill Creek Truck Trail shortly. It is hoped to have all truck trails in good shape prior to the winter rains so as to prevent any great damage and lessen the work in the spring.

A crew of men began work on the Grasshopper Horse Trail Project. This is a new project. The men living on Bald Hill have been picked for this crew as most of

them live near the work and this eliminates hauling the crew any great distance.

We are happy to report that no fires took place on the reservation during the week. Some burning seems to be going on by the sheepmen in the Bald Hills country but there is no danger of its coming on the reservation. Patrick I. Rogers, Assistant Clerk.

Work Progressing On Happy Valley Dam At Warm Springs (Oregon) One acre of brush has been cleared and piled this week. We are having good weather and the work is progressing nicely. F. Murdock.

Fire Hazard Reduction Work At Pine Ridge (South Dakota) The crew is still working on the reduction of fire hazards along the truck trail in the east end of the buffalo pasture at the Allen Camp.

There are a couple of men who were hired to maintain the fire-break around the buffalo pasture. They are plowing and dragging the fireguard. Louie Reynolds, Junior Foreman.

Irrigation Work At Rocky Boy's (Montana) The main diversion ditch from Box Elder Creek to the Brown Dam is nearly finished. This ditch

carries most of the water for the irrigation below the Brown Dam.

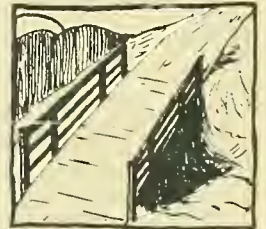
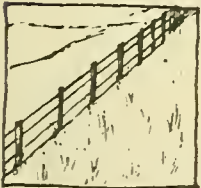
The engine room for our new light plant was given two coats of white paint on the inside and a coat of cream color paint on the outside. William W. Hyde, Project Manager.

Garage Almost Complete At Pierre Indian School (South Dakota) In a few more days our garage will be completed. That is, the walls, roof, and doors will be completed. We have it all stuccoed inside and outside and it looks very nice. We expect to level up our floor inside and use it for a while to get it well-packed before running cement in.

The excavation is well under way for the cottage and we will put up frames and run forms next week. We also hope to raise part of the brick during the coming week. S. J. Wood.

Activities At Keshena (Wisconsin) Many of the CCC boys attended the County Fair where they had a good time. The reservation booth was a big attraction at the Fair.

The Shawano County Fair interrupted the progress on some projects. The men were permitted to lay off and attend the fair for one day. W. Ridlington, Project Manager.



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